

London, 21d July.
THE trade and revenue returns which have this week

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THE POPE'S ALLOCUTION.

Rome, June 10th, 1892.
Yesterday the Pope held a Consistory in the Vatican, which was attended by the Cardinals, Patriarchs, Archbishops, and Bishops, assembled in Rome to assist at the canonization of the martyrs in Japan. His Holiness pronounced an allocution, of which I translate the first few paragraphs:

Venerable Brethren!—We have been filled with the greatest joy, venerable brethren, that we have been enabled, with the assistance of God, to decree the honours and worship of saints to 27 individuals, heroes of our divine religion in the presence of you who are endowed with distinguished piety and virtue, and have been invited to share our solicitude in these trying times, fighting for our Israel, to our great relief and consolation. Would that while we are overwhelmed with joy no cause of grief and mourning existed elsewhere to sadden us! But we cannot otherwise than grieve and be afflicted when we see the very sad and never-to-be-sufficiently-deplored evils and losses by which, with the great detriment of souls, the Catholic Church, and civil society itself, are oppressed and vexed in a lamentable manner. You well know, venerable brethren, the truly incalculable war against the whole Catholic Republic which has been declared by those men who, enemies of the cross of Christ, not supporting His doctrines, and associated together by a nefarious alliance, blaspheme what they are ignorant of, and by deprave acts of every description endeavour to weaken the foundations of our most holy religion and of human society, yea, and if it were possible, thoroughly to upset them, and to imbue the minds and souls of all with the most pernicious errors, to destroy and root out the Catholic religion. Indeed, those most crafty artificers of fraud and mendacious fabrications do not cease to raise out of darkness certain monstrous portents of former errors, already often exposed and rejected by the soundest writers, and condemned by the weightiest judgment of the Church, and to exaggerate these portents, presented under the most deceitful forms and words, and to disseminate them by all possible methods. By these means they endeavour to excite the passions, and to kindle the anger, and altogether diabolical arts, they contain, debate the knowledge of all, diffuse a deadly poison, to the destruction of souls, exercise unbridled licentiousness of life and depraved desires, invert sacred and holy order, and, by these means, extinguish every idea of justice, truth, right, honesty, and religion, and deride, despise, oppose the most sacred dogmas of Christ. The mind shudders and aches back, and shrinks even lightly to touch upon such great and pestiferous errors, by which men of this description in these most unhappy times mingle all things, divine and human. No one of you, venerable brethren, is ignorant that by these men is evidently destroyed that necessary concordance which by the will of God intervenes between each order, as well natural as supernatural, and that by these men, too, are altogether changed, subverted, destroyed the peculiar, true and genuine, genius of the divine religion, the authority, and constitution and power of the church. And they proceed with that temerity of opinion that they do not fear most audaciously to deny all truth and all law, power, and right of divine origin, since they do not blush to assert that the knowledge of philosophical subjects and of morals, as also civil laws, are able and ought to be independent of divine revelation, and of the authority of the church, and that the church is not a true and perfect society, nor has she any power over her own peculiar and constant laws, conferred on it by its Divine founder, but that it belongs to the civil power to define what are the laws of the church and the limits within which she must herself confine her action, and to insist that the civil power can interfere in matters which belong to religion, morals, and spiritual government, and even prevent the overseers of sacred things, the fathers and pastors, from freely and mutually with the Roman Pontiff, divinely constituted, the supreme pastor of the whole Church, and that is clearly dissolved that necessary and close connexion which ought to exist between the members of Christ's mystical body and its visible head, and that the divine institution of Christ, the Lord Himself, but there is nothing which they do not hesitate to publish to the masses by every fallacy and deceit—as that the sacred ministers of the Church and the Roman Pontiff should be altogether excluded from jurisdiction and dominion in temporal affairs. Moreover, they do not hesitate to assert, with the greatest impudence, that divine revelation not only is of no advantage, but is even injurious to human perfection, and that divine revelation is itself imperfect, and subject, therefore, to the continual and indefinite progress which corresponds with the progress of human reason. Nor are they ashamed to boast that the prophetic books, which have been canonized in the Sacred Books are the comments of poets, and the sacred mysteries of our divine faith are the height of philosophical investigations, and that mythical inventions are contained in the fine books of each testament, and that the Lord Jesus Christ himself, horrible to be spoken, is a mythical fiction. Wherefore these most turbulent worshippers of perverse dogmas bluster out that the laws of morals have no divine origin, and that it is by means necessary that human laws should be conformable to natural law or receive any power of obligation from God, and hence they assert that no divine law exists. Yet more, they dare to question the action of God in the world, and they rashly affirm that human reason, without any respect being paid to God, is the only judge of the true and the false, of good and evil, and that the same human reason is a law to itself, and is the standard of its own natural strength to guide for the good of the people. But since they dare perversely to derive all the truths of religion from the native energy of human reason, they assign to each one a certain primary law as it were, according to which they think and speak freely of religion, and manifest their honour and worship for God which is best suited to his inclinations. But they arrive also at that degree of impiety and impudence, that they endeavour to attack the Holy Scriptures, and to God himself from the midst of it; for which marked iniquity and equal folly they do not fear to assert that no supreme, all-wise, all-provident deity will exist distinct from this universe, and that God is the same with nature, and therefore, obnoxious to change; and that God becomes man and the world; and that all things are God, and that the very nature of God has substance, and that God and the world are one and the same thing, and that henceforth, by necessity and liberty, the true and the false, good and evil, and the just and the unjust, are the same; and that which certainly nothing more mad, nothing more impious, nothing more repugnant to reason, itself, can be imagined.

devised. But of authority and law they prate so rashly as impudently to assert that that authority is nothing more than the amount of numbers and of material strength, and that right consists in material fact, and that all human facts have the force of right.

I am informed, on good authority, that last Friday the Pope had an interview with his Bishops, and expressed a hope that in this extreme war they would be ready to shed their last drop of blood in defence of the Church. His allocution, which was received by the French Bishops with applause; and the same persons applauded the Pope after the grand dinner. His Holiness expressed a desire to meet his Bishops again, that several who had arranged for leaving to-morrow have solicited their places. This morning there was a distribution of medals to all the ecclesiastics who have attended this demonstration; and the Pope, having summoned the Senator, expressed his wish that the Bishops should be made Roman nobles and citizens. This will involve an expense, at 20 scudi a head, of about 3,000 scudi. Of English Bishops 10 out of 13 have been present, and upwards of 2,000 of the French clergy, so that the French clergy, well as their Emperor, have been working out their idea. There has been no question of establishing the temporal power of the Pope as Dogma; indeed, priests with whom I have spoken, desire it to be an impossibility, but one and all are united in saying that temporal power is a necessity, and that it must and will be maintained.

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